2: Wilson E-5 (1934-1938)1957 FN17 Ngonde FN17
Nyakyusa

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3. The hour of the 'peeping cough.' Mwanakimbu on the left

[Facing p. 84]

3: Mackenzie M-5 (ca. 1925) 1925
FN17 Ngonde FN17

content with maize roasted on a piece of tin, or a few potatoes roasted in the fire. I have known them, too, going perforce for a long time and quite uncomplainingly, without salt, or any kind of relish for their food. For all these drawbacks are fully compensated for when the white man kills game; then they gorge; then the astonishing capacity of the native to take in food is seen at its best, or worst. A friend of mine once, far up in the mountains, killed an eland, and, leaving his men to deal with the carcase, went to his camp. His men kindled a fire at the ndkill, a sat down to feast; when they returned to camp in the early hours of the morning, one man was missing, and his dead body was found where he fell, killed by his own immense greed, aided by a heavy rain which set in during the night.

But while feeding arrangements "on safari" are primitive in the extreme, the ordinary household arrangements are by no means so. The housewife operates with a great variety of pots, baskets, calabashes, and some women are celebrated cooks. A possibly mythical story of olden times tells how two chiefs went to war for the possession of a great woman, who was the wife of one of them, and was widely distinguished for wisdom and sagacity, and for her unusual culinary skill. She was secured by the attacking chief, and lived with him quite happily as his chief wife; an unusual honour, for it is a rule that captured wives never attain to that distinction.

The Konde, like most Bantu peoples, are noisy

3: Mackenzie M-5 (ca. 1925) 1925
FN17 Ngonde FN17

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Sifting.

A turning up-draught of the basket brings the chaff and dust to the top, and a skilful throw casts it out, leaving the flour, which is now ready for cooking.

Cooking.

In the evening approaches, the cooking sound of stone on stone with the grist between, may be heard all over the village, as the housewives begin to prepare the evening meal. The flour falls into the basket in front, and more grain is taken from the sack at the side.

[Species p. 128]

3: Mackenzie M-5 (ca. 1925) 1925
FN17 Ngonde FN17

notwithstanding the accident, accepted the inevitable, and were ferried safely across.

For the rest, the variety of woodwork includes carved walking-sticks, with straight, knobbed, or bent handles; chairs, stools, pillows, musical instruments, and wooden platters. In the Bundali district remarkably good Rarkee chairs are made on the European pattern, with perfectly smoothed spars, and perfectly burned-out holes for fitting the parts together. The one in my possession might quite well have been made in a carpenter's shop, but the only tools used were an axe and a knife, and a piece of iron for boring the holes. Toothed hair ornaments and small wooden dolls represent the finer work; and bamboo cups are decorated with pleasing patterns in poker work.

More important than the woodwork is the ancient craft of the potter. There is, of course, no potter's wheel, everything, from the immense pots, three feet high, down to the smallest eating dish, being formed by hand, built up, as regards the larger ones, by successive layers of clay, and finally hardened, after drying in the sun, by being put on a fire, while another fire is kindled inside. There is a great variety of pots, both in shape and in size. The very large ones are used for storing grain or flour; and some Europeans employ them for storing water. A well-stocked house will have up to twenty pots, for water carrying, for cooking porridge, fish, beans, flesh; and special ones are kept for beer making and drinking. The best clay is found at the north end of the lake, and from there

3: Mackenzie M-5 (ca. 1925) 1925
F7617 Ngonde F7617

323 one will sometimes meet with long strings of men and
• 48 women, carrying ten to a dozen pots, hawking them
317 round the upland villages, or offering them for sale
at the local market at Tukuyu. The pots made at
[531] Matema are smeared on the outside with a dull red
ochre, and the more artistic potters work patterns in
red, with thin lines around the protruding middle,
and herring-bone or crossed patterns from thence to
lip and base.

353 I once slept in a native house in which there was
a double row of pots, one on top of the other, along
two walls. I was told that they were there for orna-
mental purposes, "just as you white men have pictures
on your walls."

285 Basket work is done everywhere, and a great variety
48 of baskets are made. Immense *findo*, for storing
grain, up to four feet high, and perhaps ten feet in
girth, are to be found in almost every family. Smaller
baskets for carrying goods of all kinds; wide shallow
baskets for sifting grain; others for serving food, and
yet others for drinking beer. The latter are so closely
woven that they will hold water, and are made from
a fine grass, which is found only in certain regions. A
new development of this industry is the making of
articles to European, or native, order; hats, table
mats, baskets with hinged lids and divisions inside,
almost anything can be made if a specimen is given
to the maker as a sample from which he may copy
what is wanted. Basket work includes also the large
and small fish traps in use at the lake or on the rivers.

286 Net making is naturally confined to the lake shore

3: Mackenzie M-S (ca. 1925) 1925
FN17 Ngonde FN17

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A Pantomimist.

[Facing p. 272]

9: Wilson E-5 (1934-1955) 1959
FN17 Ngonde FN17
Nyakyusa

The balance between chiefs and commoners is explicit. So also is their dependence on *both* cultivation and herding, and it should be noted that, though the Nyakyusa speak of themselves as stock men, they are not pastoralists to the same extent as the Masai or the Nuer. The number of cattle in Rungwe District today is less than half the human population, and men traditionally have done the heaviest share of cultivation.

In every version of the myth the tension between father and son, or elder and younger brother, is stressed. In Nyakyusa society the father (or his eldest son who replaces him) controls the family property and exacts obedience from his juniors who continue to show their respect after his death by sacrifices. The tale of Kyala and Lwembe celebrates the triumph of the junior. Thus, at the heart of the very ritual which sanctifies seniority there is the assertion of the victory of the son and younger brother. The myth expresses the aspirations of subordinates—of commoners and junior kinsmen—as well as the power of chiefs and seniors.

As we have already noted, the heroic cycle makes no reference to the peculiar Nyakyusa institution of age-villages. Their charter is a quite separate myth[1] which tells of a chief who looked on his daughter-in-law and loved her and took her, and this so shocked men that in future fathers and sons built separately, so that a father-in-law should never see his daughter-in-law.

There are other hints of the eternal theme. Besides the saga of Lwembe there is another quite different tale of the origin of fire, which is less often related. In it a girl who had angered her father by breaking his drinking calabash fled from BuKinga to the Nyakyusa valley, where she found people who ate their food raw. She made fire and cooked for them and 'all women came to her to learn to cook'. The long-necked calabash, used as a drinking vessel and in prayer to the shades, is a man's most personal possession destroyed at his death, and it stands for a husband, while cooking is a symbol of the sexual activity of women, so the myth is perhaps a drama of incest, but we have no direct evidence of this.

This last is the only tale in which a woman appears as a benefactor. In general, the mythology is that of a strongly patrilineal society in which men are dominant. The wives of Lwembe who walked behind their lord, shepherded by a lion,

[1] cf. Monica Wilson, *Good Company*, p. 83.

9: Wilson E-5 (1934-1955) 1959
F3017 Ogonde F3017
Nyakyusa

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[915]

[facing p. 22]

9: Wilson E-5 (1934-1955) 1959
FN17 Ngondo FN17
Nyakyusa

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[415]

34. PRIESTS OF LUBAGA (KONGA)

[534
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35. KONGA PRIESTS WITH SHRINE AND DRUM

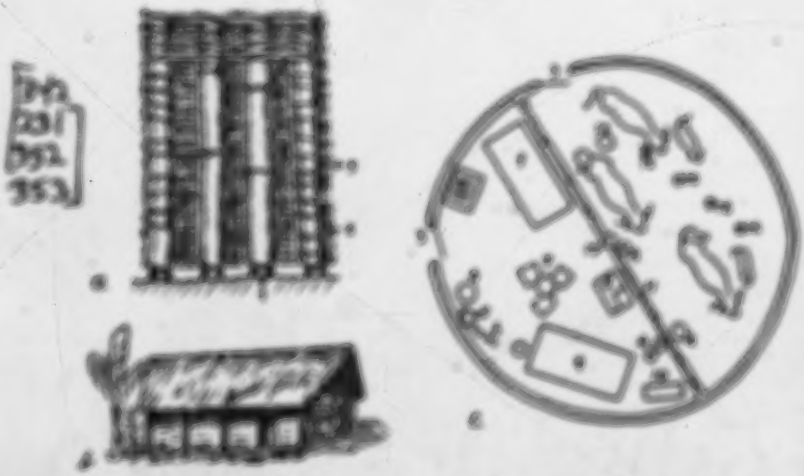
[Facing p. 34]

12: Diagnard E-9 (1955) 1962 FN17 Ngonde FN17
Nyakyusa

gate. The partition wall was bamboo and mud. A doorway gave on to the inner part, where Tafuwa had her bed.

There were two hearths, one in each room. The front one was not used. In the outer room was a bed for guests—a common feature of all houses. Tafuwa was thought to be well off, and she had plenty of carrying rings, used by the women when they carry loads, often very heavy, on their heads. The inner room was used for stores, including a number of earthen jars. She had three very fine, slow wools. I saw them outside in the sun, but their usual place was no doubt in the outer room, which had the character of a workroom. Here were the large wooden mortar and its long pestle; also the grinding stone and in a corner the small mat, for sleeping, which is used to take up the newly ground flour. There was also the ladder, used for fetching down firewood from the loft; you could see the hen's nest, and the large water jar with its pointed bottom placed on three stones.

The third range belonged to an eighty-year-old woman whose husband had died. She told me how every day she would fill a fine, decorated bamboo rung with milk for him! These rungs, seen in all the houses, mostly have geometrical



Houses belonging to Wafa (Tafuwa and her husband).

a, Detail of ringga, outer wall; c, one hen seen joined to bamboo pole—note apertures for liquid manure; g, bamboo pole with plant fibre attachings; j, split bamboo—k, Wafa's ringga—n, Plan of ringga; c, bed of the main; e, iron stools for guests; f, door; g, pole supporting ceiling; h, hen's nest; i, hen and guests for the water manure; j, hearth; k, stools; l, bed of the grandchildren; m, rungs from bellowed out reeds; n, low partition; o, grain for using cattle; p, stones pole to top of wall.

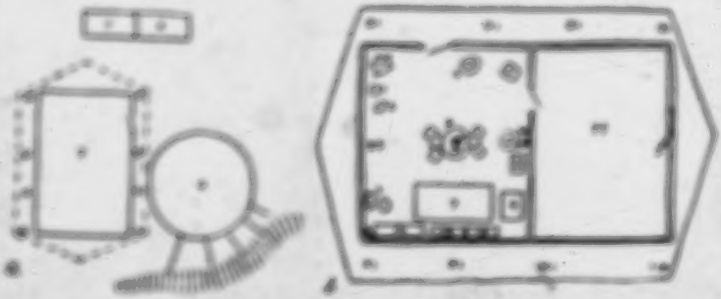
12: Bingaard E-5 (955) 1962 FN17 Ngonde FN17
Nyakyusa

patterns burned into the bamboo; they are hung upside down so the dust will not settle in them. The bottom is the natural partition of the bamboo case.

The house was standing on high, slightly sloping ground, and like the few mentioned house it was buttressed by a great number of thick branches. Incidentally, it seemed to be very old and rickety. Inside, there were a great many posts supporting the horizontal bamboo ceiling and the eaves of firewood. All posts were bifurcated and held the house solidly in place. The diameter of the house was the usual 6.5 metres, but in this case there was no inner partition. As this woman was very poor, she had no bed, but slept on a mat on the floor. Only very rarely is there no bed in Nyakyusa; I remember having seen this only three times.

The hearth was the usual type three decorated square stones, rising to a height of 30 cm above the floor, but being sunk 30 cm into the ground. Here they were positioned on one side, to ensure that the centre post would not catch fire, and to make for easy escape of the smoke through the doorway. None of the houses have other means of smoke outlet.

Alongside the wall were calabashes, jars, and baskets, essential for the baskets, and a little away from the wall, the large millstone and its approximate smaller grinding stone. A hen's nest was on missing either. Along one side was fixed a small cooler ceiling for the storage of small things. Two or three hammocks, meant to be low were stored, were lying on the floor near one of the posts. From the left the reader down a rabbits in which she had been carrying her child. On inside was of a reddish colour.



a. Site plan of Mulla Ulwayilwayi's house. 1, hen-coop; 2, drying racks for crops; 3, Mulla's siblings with roof supports along sides; 4 crops belonging to Mulla's husband, with hut-crops on low ground.—b. Plan of Mulla's siblings (layered windows on back room). 1, hen's nest; 2, dining [word]; 3, posts (from going up a ridge of mud are filled in); 4, large baskets; 5, baskets; 6, clay bean vessel with grains; 7, Mulla's bed; 8, chest; 9, wooden chest; 10, table; 11, back room, having bamboo ceiling carried to bamboo cross beam (between posts marked 9); the room is used for storing clothes, etc.; 12, shelves.

12: Blegaard E-5 (1955) 1962 F'017 Ngonde F'017
Nyakyusa

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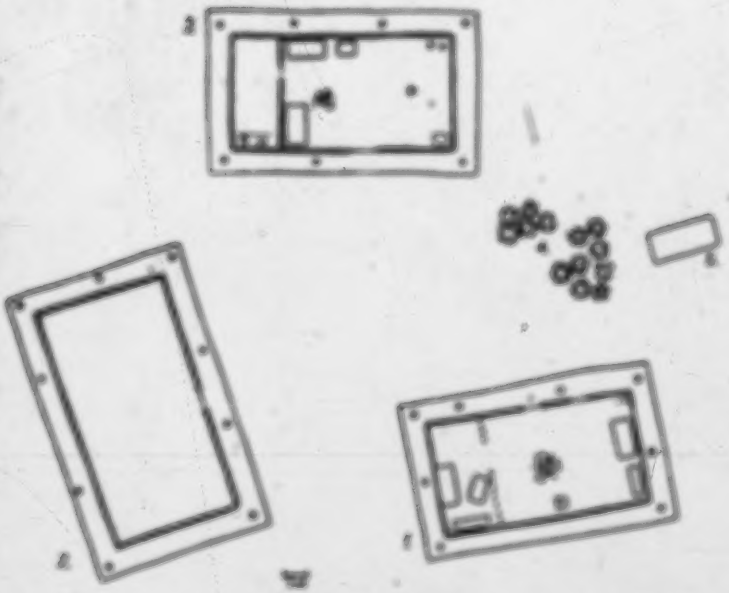

Three houses belonging to one family, situated round a common courtyard, the doors open on to the yard. The village street is along the back of the house on top. 1, father's house; 2, Baba's house; 3, Mina's house; 4, banana plants; 5, fowl-coop.

houses existed which were the normal in length. It had the same width as Mina's house, approximately 3 metres. The roof was supported by posts along the sides and at the gables.

Two women lived in this house, both married to the same man. Consequently, there were two hearths, the stones of which were cylindrical-conical, broadening slightly at the top. All were decorated. Each woman had her part of the house, both with an outer door, and further there was a door, slightly narrower, between the two parts, and a fourth door to a store-room. No less than twelve posts supported the roof, all reaching to the ridge. The two parts were a bit unequal in size; nearly half of each had the well-known bit for firewood, etc. One part contained beds for the woman and her husband (one bed had two straw mats). The children had two beds. The husband had still another house, a short distance away at the foot of a hill, they said. I did not see it. The other woman's room held her bed and a cot.

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The hearths of both rooms were placed in the centre, between two upright posts. Utensils and furnishings did not differ much from the usual: here's mats,

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12: Biegaard E-5 (1955) 1962 FN17 Ngonde FN17
Nyakyusa

two water jars, baskets, stools, a ladder leading to the loft, and a table. The rooms were large and spacious, 5 m by 14 m, and in two places low partitions were used to effect a sub-division of the rooms. One may well wonder at the great length of these houses, but probably it is quite true what is said, that, when—in 1891—the Germans took charge of the region and imposed a tax on houses, the Nyakyusa men made their women move in under their own roofs—only at the same time extending the houses, using the technique they already knew from the cowhouses.

Fülleborn reports on this payment of taxes, and finds it reasonable enough, because, he says, "it favors in the people an understanding of work and discipline," and of the house tax he says, "it works to abolish polygamy, since every woman, following the traditions of her country, has her own house, for which her husband must pay the tax."

But the Banyakyusa seems to have adapted themselves to the new law and have moved their wives to the very long houses, thus enraging part of the town...

The third type of house was a rectangular house with a hipped roof. This type is called *ilamu*, which means tent. It was also called *isaw*, the meaning of which I have not been able to ascertain; maybe it means chicken-house, to which it bears much likeness.

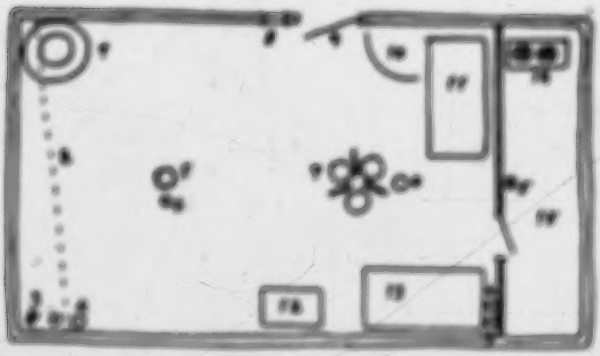
This is the modern house-type to which Fülleborn may be referring when he talks about rectangular houses, "... the very rare instances where a hipped roof is seen ..." (page 370).

According to statements made by people who have lived in the district for a third of a century, this type of house is thought to have come from the south some 40 years ago. I have not visited the Ngonde who live further south, but Sir Harry Johnston (1897) depicts a group of people called "Wankonde (North Nyasa)" in front of a house which looks very much like the modern *ilamu* of the Banyakyusa. It seems therefore reasonable to assume that the roof-construction design of the Ngonde has now reached the district of the Banyakyusa. Johnston also informs us that the rectangular type is not actually the original type in East Africa, but that it was probably introduced by the Arabs.

This *ilamu* or *isaw* is shorter than the long *ilidogo*, seldom more than 11 metres in length. But its interior design does not differ. For instance, this holds true of the placing of the hearth, of the equal distance between posts supporting the roof, of the bamboo ceiling covering about half the room, of half-partitions from bamboo and in some cases mud, of store-rooms in the far end of the house, accessible through an inner door.

In an *ilamu* I have never seen more than one hearth, which means that the house is inhabited by one woman. A house in the village of Kikoto presented an example of the peculiar tradition of the peoples of the Highlands, viz. the tying of the cattle to posts in the dwelling-houses. My drawings are all from the Highlands, where, in the *ilidogo*, as also noted by Fülleborn, the same tradition is

12: Diagaard E-9 [1955] 1962 F917 Ugonda F917 Nyakyusa



Mbai's house. 1, ladder; 2, clothes-line; 3, broom; 4, jars, in the back room on low shelf; 5, posts supporting roof; 6, small depression (earthen pots, supports for the ceiling); 7, hearth with three round depressions; 8, shuttered opening through which the bed may be reached; 9, door; 10, entrance for food; 11, spare bed; 12, table; 13, Mbai's bed; 14, shelf for jars; 15, door-room behind mud wall with door.

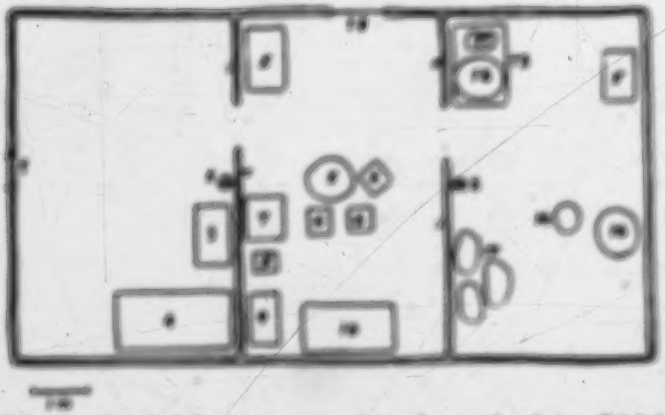
men and his own wives. The houses were grouped round a common courtyard, the doors giving upon this space and not on the nearby village thoroughfare.

The three houses bore the names of Isitiba's house, Mbai's house, and Baba's house. The elder wife, Isitiba, had several minor children, who slept either near her own bed or in the living area. She owned furnishings as modern as a chair and a cupboard with shelves, besides the usual objects in these houses, baskets, bamboo mugs, hen's nest and roost, ladder and water jars. She also had an earthenware beer jar which, one day when I called on her, was standing on the fire, nearly making the froth boil over. She was preparing beer for her husband's friends, who had just dropped in.

The new wife, Mbai, had a store-room in her house, and there was also a large heap of cassava, manioc for food. As often were in these houses, she had also a spare bed. She had a number of jars and baskets, but no hen's nest. Straight across the room she had suspended a line on which she put her clothes. Such an arrangement was often used, especially by the herbalists; they had a line for their skins. Clothes-hangers were not in use. You just threw your clothes across the line. A wardrobe was never seen.

The interior of Baba's house presented a peculiar picture. It was divided into three rooms, a living-area in the middle; at one side the bed-room, at the other a store-room. The bed-room had only one bed and a wooden chest. There was no hearth in the living-room—for the husband had his meals prepared by one of his wives. But there was a true accumulation of tables, chairs, suitcases, and a

12: Diagaard E-5 (1955) 1962 F917 Ngonde F917 Nyakyusa



Scale 1:40

Baby's house. 1, barred window; 2, post supporting roof; 3, wooden door; 4, Baby's bed; 5, table; 6, chair; 7, cupboard; 8, chair with three suitcases; 9, suitcase; 10, table with books; 11, bag; 12, large basket, divider; 13, low stand for 11 and 12; 14, coffee pot; 15, two partitions; 16, divider in which the coffee is roasted; 17, rice in bags.

cupboard. This stood very crooked and a bit disorderly. On a chair were three suitcases on top of each other.

It was interesting to see, in the store-room, the very crops that belong to the main, viz. rice and millet, the most valuable products. The rice was in bags, and it is quite probable that this man had bought it from the district near Lake Nyasa, where it thrives well. On higher ground, rice cannot be cultivated.

The millet was contained in a basket, 1 m in height, 55 cm broad at the bottom, and narrower, 35 cm, at the top.

Further, there was a large, beautiful earthenware jar, which he had bought. This was intended for the millet. And there was also a cylindrical container for the washing of the millet when it was brought home from the field. This vessel was 55 cm in height and 65 cm across.

All these houses had a small window with bars or shutters.

The inside of the houses lay in semi-darkness, as the only light is admitted through the doorway, and in some cases through the diminutive barred window. Nevertheless, the interiors give a nice impression, because of their cleanness, brightness, and cleanness. And how cosy they are, when seen at night: the door is closed, one gathers round the fire and delights in perfectly cooked rice, which is the favourite dish at this principal meal of the day.

Johnston says (1899, page 422) that the general number of the houses are circular in their plan and very much like beehives in shape; their walls are wickerwork filled with mud cobs, and they have thatched roofs. He also reports

13:Lehmann E-5 (939) 1951 F917 Ngonde F917 Nyakyusa

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The chief Mwanasika and his family after he had received from me my old "Klapper-Mantle" as a gift.

to enter his hut, where the patient was sitting on the ground with his back to the wall. To heal his patient of the pains, the doctor made some small incisions in his skin near the stomach by means of a triangular-shaped knife, and then he rubbed in the incisions a thick black juice taken from the horn of an antelope (the horn was called kayembe, pl. ulupembe). The juice was prepared from different roots and herbs as a medicine against stomach pains. In the horn were certain divisions for other medicines, and in each of these divisions was stuck a small (black) stick for removing the specific medicine from it. After this treatment the patient declared that he felt severe pains in the region of his stomach. I asked the doctor for some of his medicines, but he was unwilling to give me anything. Then I promised to bring him next day some European medicines hoping to get in exchange some of his medicaments.

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The following morning I returned. On this occasion I did acquire some of his medicines in exchange for various European tablets, especially as he was most fascinated with the kalumpermanganatum, of which I gave him a few crystals, explaining to him the use and the dose; when I dissolved some of the crystals before his eyes, it probably seemed to him to be a mystical process. Among the medicines I received then from him was a medicine for luck, called kwevwaka. Some of the inhabitants of the village, who had meantime appeared, were very unwilling for him to give me this medicine, and maintained that I would take with me all the luck of the village.

[777]

On this second visit to the medicine-man, there was again a patient present, and I wanted to take a photograph of the scene because it was

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13: Lehmann E-5 (1939)1951 FN17 Ngonde FN17
Nyakyusa

I went to the place and got permission to enter the hut in which the first part of the ceremony took place. I found there the parents of the girl, the girl sitting enveloped in clothes in one corner of the hut, and some older females, one of whom was the acting *wenyago*. Some male guests were also present[28]. As the girl had had her first catamenia the present ceremony marked at the same time the end of her preparation for marriage.

The *wenyago* prepared a beverage of beer in which a light-brown medical powder *(imbondanya)* was put. First the girl had to drink from it, then the parents followed. This beverage was believed to strengthen *(ukusenya)* the consumers. Then a spear was handed to the girl by her father, and the girl handed it in turn to some relatives of the bridegroom waiting near the hut. These persons had to bring the spear to the girl's bridegroom as a sign that he could now marry the girl[29], but not before he had brought a bull to the girl's father. After this the girl, now sitting in the middle of the hut, was given small gifts from the participants in the ceremony.

Practical instruction of premature girls in house-hold matters.

Following this the whole body of the girl was anointed before the door of the hut. The *wenyago* began by anointing her legs, then the girl herself continued it. The ointment was prepared from castor oil and a powder of red wood *(Kipemba*, found commonly in the environment of Lake Rukwa). At this moment a male participant in the ceremony chanced to, came out of the hut, and suddenly a young woman

[28] Cf. Wilson, Introduction, p. 256; The Study of African Society, p. 11 (The Rhodes-Livingstone Paper No. 5, 1939).

[29] *ukwenga*: to take (also as regards marrying); *ukwengelo*: nuptials.

14: Lehmann E-5 (1939)1951 F707 Nyonde F707
Nyakyusa

very substantial, the main meal being taken in the evening shortly before sunset.

5. Manufactures. The pot for cooking (*indeke*) is placed on three stones which form the hearth (*ikipembwe*, hearth stones). The flat bowl made of clay used for the needs of the kitchen is called *ulovwegelelo* and a pig pot used for storing water *ingumbo*. The pots of clay are manufactured by Kisi women because in their land on the north-eastern shores of Lake Nyasa the best clay is found. In the eastern part of the Nyakyusa country adjacent to Kisi land the women visit the pottery markets of the Kisi, but in the remoter villages, e.g. around the Rungwe volcano the pottery is brought by Kisi men. In this case, owing to the great distance from the Kisi-Land the men carry the loads of eight to ten pots on their head between split poles of bamboo. The Kisi pots I saw in the Rungwe Station were ornamented in a rough way with red ochre and seemed only slightly baked. The hearth stones, however, are made by the Nyakyusa women themselves as I was able to observe near Kolongasio, where widows manufactured them for sale.

In many villages of the Nyakyusa I could watch basket-making. This I saw being done by men. In the chief's hut in Katumbe I had the opportunity to admire a great number of very big baskets (*ifituba*) for storing grain, smeared with cow dung on the outside. The attractive closely wickered baskets, which are filled with *malasi* (millet) and then placed in water for a night in the process of beer-brewing were originally made by the Ilamyi, but nowadays also the Nyakyusa are said to be skilled enough to weave them. I had no opportunity to observe it, but could acquire an excellent specimen of that wicker-work.

6. The Meal. At the beginning of each meal the hands are washed, including those of children. The men take their meal separately from the women. The wives only eat when their husbands have been satisfied. Boys under ten years eat with their mothers, but as soon as they begin to live in age-set villages, they eat together with their friends of their own age-set, as described in detail by Mr. G. Wilson in his "Introduction of Nyakyusa Society" (Bantu Studies X, p. 271). The head of the family likes to eat together with his friends.

Meat is eaten very seldom, but on special occasions such as marriages, death lamentations, christenings of Christianized natives, successful circumcision are devoured. *Inyama* (Swahili: *nyama*) is the Nyakyusa word for all sorts of meat, *ingombe* for that of cattle and *ingombakwa* for that of cows. Near Utengule I saw black pigs (*ingwesa*, pig)

14: Lehmann E-5 (1939) 1951 F307 Nyoro F307
Nyakyusa

grubbing for food outside the stable. Old people also eat the meat of apes (mfiko, apa) and of jakal (ingelwe). The Nyakyusa men are generally very fond of eating fowl, indeed: "Wakwapona inyama aya inyuka", they are fond of the flesh of fowl.

Bones are usually given to the children for gnawing. Eight to ten boys may be seen sitting in a circle and alternately gnaw on the same bone, often drinking a little milk (ukukamwa) the while.

During a boating on Lake Nyasa I saw the well-known columnar clouds formed by the so-called Kungu-flies in the distance above the surface of the water. These flies are also eaten by the peoples on the shore of the Lake. When these insects come shore-wards they are caught, roasted at home and then eaten. But I was told that sometimes they are also caught and eaten out on the Lake, being squeezed into lumps between the hands.

The Nyakyusa eat with the right hand, but when the meal consists of such food as boiled maize and beans (ingete) they also use spoons (ulwiko) made of folded strips of banana leaves. Nowadays, however, tin spoons and tin plates have come into wide use. The ancient eating-mats (ukatefu, diminutive of uvutefu) are also being more and more displaced.

When the meal is over, the vessels and plates are cleaned with the fingers, bent inward, and then licked off. The mouth is rinsed out with water.

II. Diet. The vegetable diet is roughly the following. The light meal in the morning consists mostly of boiled maize-cobs (ingete), sweet potatoes (imbutatu), bananas (ilitoki, pl. amatoki), roasted bananas, or, amarafu, sweet bananas. The main meal in the evening, shortly before sunset, usually consists of flour porridge (ikigundi), beans (indimu), both often boiled together with maize, peas (ifinyanga) very often in the form of porridge, maize-corns (ikinwenke) and groundnuts (ingobola, pl. amangobola). These groundnuts are dried in the sun on mats. Bananas, if dried in the same manner, are usually halved lengthwise and spread out sometimes on banana leaves. I have seen this done in the village of Katumbe. Granary stores are very often, e. g. near Utengule (on the border of Nyakyusa and Safwa culture), erected on platforms supported by poles. The container is a big quadrangular basket, roughly three by three meters in length and 1 m in height. The roof has the shape of a large Chinese hat and can be taken off from the lower part of the granary.